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sentences, based largely on the *Anabasis*, really illustrate the principles of the lessons and are not too difficult for the beginner's comprehension nor too inane for his enjoyment. The exercises for translation into Greek are designedly short. Syntactical usages (of which there is also a summary with references pp. 328-36) are put as simply as is consistent with accuracy and are clearly illustrated. It is safe to say that at the close of the sixty lessons the pupil will know more Greek syntax and have come more easily by it than is possible with many a book of larger bulk. The *Anabasis* should not now prove too difficult; but for the convenience of teachers who may wish something easier by way of transition the editors have briefly (pp. 265-79) retold its story in simplified form.

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*Homer's Iliad: First Three Books and Selections.* Edited for the use of schools by J. R. SITTLINGTON STERRETT. New York: American Book Co., 1907. Pp. viii+610. \$1.60.

Professor Sterrett has put into his book an amount of text approximately equivalent to the first nine books of the *Iliad*. The text is based upon that of Van Leeuwen and is therefore very radical. Professor Sterrett prints the digamma; uses contracted instead of "assimilated" forms; restores the infinitive endings *-εμεν*' and *-εμεν* for *-ειν*' and *-ειν*, genitive ending *-α*' for *-εω*, dative *-οισ*' and *-αισ*' for *-οις* and *-αις*, *κε* and *κεν* for *αυ*, etc. He believes these changes have great pedagogical value, in that they simplify the student's work. With this it is hard to agree. One cannot be consistent in making the changes and they cause the beginner on the whole at least as many difficulties as they save him. The vulgate text, on which all the usual student grammars, lexicons, and editions of Homer are based, is after all the only safe text for schools. After the text come 53 pages on the dialect of Homer (meter, forms, and a very little syntax). More is done here on the meter and forms than the school student needs, although one feels the scholarly thoroughness of the work.

More than enough has also been done in the notes and vocabulary. In the matter of notes the need of our Greek students in schools is for less, not more, than our editions have been giving them. But Professor Sterrett has given them more. In some of the notes there is more learning than is good for the beginner (e. g., iii. 104; xvi. 407); others introduce refinements that would be a burden to him (e. g., i. 298; iii. 260; vi. 465); others tend to confuse him by too much discussion (e. g., i. 276; iii. 295); still others contain what might better have been left to the vocabulary, the teacher, or the pupil's own head. There is a tendency to overdo classification and analysis, as is seen in the case of speeches (e. g., i. 147 ff.) and particularly in i. 458, where the sacrificial ritual is divided into twenty-two ceremonies. If a good deal of this material is needed for some teachers, why not rather resort to a teachers' appendix? As it is, the notes seem more suited to teachers than to their school pupils. The vocabulary of 161 pages might also

have been greatly shortened and improved at the same time. Especially desirable is a reduction of the very great number of meanings and shades of meaning given there. These are usually accompanied by references to lines of the text where they fit, so that in a multitude of cases the student will find the exact shade of meaning that suits his context by looking along in the vocabulary under his word until he comes to a reference to the line he is working on. From a pedagogical standpoint this is open to strong objections, for it relieves the student from doing precisely the thing which in translation benefits him most, namely, using his own brain to determine what shade of meaning his context requires. It tends to make of translation a dry search instead of an exercise in judgment and common-sense.

The question of accuracy and thoroughness need hardly be raised with this book. A scholar of Professor Sterrett's standing will make his school book accurate and thorough; and Professor Sterrett has taken great pains in this regard. He is probably aware already of the few slips that might be noted here. Misprints and false references are very rare.

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*The Deification of Abstract Ideas in Roman Literature and Inscriptions.*

By HAROLD L. AXTELL. Chicago: The University of Chicago Press, 1907.

This dissertation aims, first, to examine with especial reference to disputed points the certain and probable deified abstractions of the Roman religion; and second, to give a general survey of the origin and position of these deities as a class.

Part I, which is concerned with the deified abstracts as individual cults, shows thorough research and discrimination in dealing with the ancient evidence, literary, scholastic, and epigraphical. We shall all agree with the writer in making the external evidences of worship the final criterion for deification. After a discussion of these abstracts in the state cults of the Republic and the Empire, we have reconstructed lists of abstracts worshiped popularly, privately, and occasionally. Under the abstracts of the state cult the proof that Victoria was not an offshoot of Jupiter Victor and that Fides was not necessarily a derivative of Jupiter conceived as *Dius Fidius* seems convincing. Personally I should wish to see an added list of those abstract ideas "specialized in a purely material way like *Tranquillitas*, sea-calm," for though in *origin* it may be true "that such objects are practically as concrete as any natural object deified, e. g., *Nympha*," yet to the religious consciousness of the Roman of the Republic and the Empire there was a real difference between the two.

Part II, which deals with the deified abstracts as a class, discusses their origin and the literary and epigraphical evidence. The writer brings forward strong arguments against the current tendency to regard nearly all abstractions as "splittings" from the greater divinities. It is surely difficult to deny the primitive Roman the power to spiritualize mental concepts if we grant it to his primitive neighbor, the Sabine and the Umbrian.